The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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The Flaming Sword.

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We will send the FLAMING SWORD free for one month to all those who desire to investigate the Koreshan System of Science. When you are through with your paper hand it to some friend of a progressive turn of mind, who is dissatisfied with the present schools of thought. Thus do your part in spreading God's cause that His Kingdom may be established in Earth, in fulfilment of the Divine prayer.

We would particularly urge the readers of the FLAMING SWORD to carefully peruse our literature, advertised on page 4, (a list to which we will soon make extensive additions,) as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

The College of Life, Church Triumphant and Society Arch-Triumphant, the three departments of the KORESHAN SYSTEM, have their central office at No's. 2 & 4 College Place, Cor. Cottage Grove Ave.

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

IT IS BETTER TO BE AN ASS THAN A LIAR.

One of the most curious freaks of mental idiosyncrasy we have lately had occasion to consider is the advocacy in a modern paper, with apparent sincerity and good ability, of the doctrine that the surface of the earth is concave, instead of being convex. Wondering how any one that was sane and lived in this age and in this country could hold such conceptions, we have taken the pains to read one or two of the series of papers on this subject which have appeared in the *Flaming Sword*. Our wonderment at the phenomenon has not been relieved on account of the extreme inadequacy of the reasons given, and the misrepresentations concerning natural phenomena.

Thus Mr. R. O. Spear, the author, as one of the evidences of his position, affirms that if, in viewing the familiar phenomenon of a vessel's disappearing first as to her hull as she passes out of sight in the distance, you look at it through a powerful telescope, the hull will be seen as plain as ever, showing that the vessel is not sailing around a sphere. This is simply a misstatement of fact, which any one can prove by trying the experiment. In fact, the more powerful the telescope, the more evident is the disappearance of the hull before the rest of the vessel.

Again, he asserts as an evidence of the truth of the system, that as one ascends from the surface of the earth the horizon ascends with him, proving that the earth is concave because the line of vision is a chord of which the earth is evidently the arc. Another sheer misstatement of fact. If any one in ascending will take the pains to test with an accurate instrument the plane of the horizon, he will find that it is depressed for every foot of ascent. It is, first, because on account of the great size of the earth, the depression of the horizon for the very short distance it is possible for one to ascend above the surface of the earth, is so very small as to be unrecognizable without instruments, and secondly, because a perpendicular distance looks so much greater than a horizontal distance, that the surface of the earth looks concave to one elevated above it. We allude to this example of curious mental action as one of the features of our modern life, in that every one is left in such absolute freedom that under the impulses of his personal disposition he can believe whatever absurdities he wants to believe, and can seriously go to work to confirm himself in them.—*New Church Messenger, N. Y. Nov. 19th.*

"One of the most curious freaks" of modern times is the multitude of contradictions that professedly sane men, men whom the world denominates intelligent, indulge in.

In the above quotation, within the space of three periods in a part of a paragraph, is the contradictory statement that "a modern paper, with apparent sincerity and good ability," is with bad ability or "inadequacy" upholding a doctrine of cosmogony.

We do not just exactly see how a doctrine can be advocated with good and bad ability at the same time. The *New Church Messenger* may be as genuine in all the doctrines it advocates as in the lie it has attempted to put into Prof. Spear's mouth.

If I take an observation from a point of vision about six feet above the ocean level, the ostensible horizon appears at a distance, we will say, of about three miles. A ship seen at this distance, if sailing from us, begins at this point to vanish as to its hull. If it sails a few miles from this point we see but the top of the mast.

Now it is claimed that if you draw a straight or horizontal line from the point of observation to the mast-head, you demonstrate the convexity of the earth. In Prof. Spear's attempt to upset the old theory, that is, the commonly accepted one, he lets the ship pass so far "around the curve" as to be distant sixty miles. Of course it has dropped over the curve a long distance. The straight or horizontal line now shoots over the mast-head. The mast-head has of course gone down over the "convexity" a long distance.

The question propounded by Prof. Spear is this: How far must you extend the horizontal line to bring the ship into view?

Suppose I place a large telescope on the horizontal line and look over the line a distance of sixty miles. It does not change the contour of the earth. If the earth is convex and the ship has dropped so far out of sight as to hide it from view, the extension of vision sixty miles by the magnifying power of the glass will not help the matter.

If the hull of the ship vanishes at three miles and it could be placed on the horizontal line at sixty miles, a sufficiently powerful glass would bring it into view. Beyond that point the hull would vanish first as before, because it makes a shorter picture on the retina of the eye than the mast, and must necessarily pass first from vision.

The fact that the hull can be brought into view by the aid of a powerful glass at sixty miles is proof that the ship has not hidden itself behind a curve. This is the position Prof. Spear takes in the work alluded to.

"Mr. R. O. Spear, the author, as one of the evidences of his position, affirms that if, in viewing the familiar phenomenon of a vessel's disappearing first as to her hull as she passes out of sight in the distance, you look at it through a powerful telescope, the hull will be seen as plain as ever, showing that the vessel is not sailing round a sphere."

Prof. Spear does not offer the above, or anything like it, to prove that the hull does not disappear first. He knows that under all circumstances the hull will disappear first. He knows also that if the earth were a dead level for ten thousand miles and did not curve up or down, that an object fifty feet high would disappear, by the law of perspective vanishing, at the bottom first. This can be demonstrated by any one who will take the pains to make the test.

"Again, he asserts as an evidence of the truth of the system, that as one ascends from the surface of the earth the horizon ascends with him. * * * another sheer misstatement of fact."

It is a fact that as one ascends the the horizon ascends with him. It does not appear to be a fact because the line appears to descend from the visual point, or point of observation, to the horizon. In other words, the horizon does not appear to be a horizon (by *actual* horizon we mean a point on a line at a right angle to the perpendicular, as no other point can be a horizon) because the law of perspective foreshortening apparently contracts the distance, drawing the distance towards one, or foreshortening it. This would of course cause the horizontal line to appear depressed as it extended. Every artist knows this principle and always applies it.

It is seldom that one finds so much contradiction or palpable falsehood in so short an article. We hope it is pure asininity, for we do not like to think that a publication claiming so much as the *New Church Messenger*, would stoop to conscious falsehood even to uphold its pet dogmas.

We challenge all the Swedenborgians, and all the so-called scientists in the world to meet us at any time to discuss the question from the public rostrum, without fear of successful refutation. We know upon what ground we stand.

We also know that Swedenborg without being aware of it has set forth, in his "True Christian Religion," the inside theory of cosmogony. He did this, as he says, while in a state of illumination. In one of his works he says: "While in your world and in a state of illumination, I saw," etc., thus implying that he was not always in a state of illustration.

KORESH LIVES.

As the great wheel of time rolls on and its demarkations notate revolving epochs, infidels and atheists will affirm that CYRUS never lived. Though he will have established a new chronological reckoning dating from the period of his birth, compelling future generations for many ages to honor God by celebrating his years, the time will again come in the future decline of human civilization when it will be said of him: "He is but a myth."

Let the Koreshan Unity erect to him a lasting monument so indelibly penciled in the character of the greatness of the imperial elevation of human hopes, realized in universal achievement, in victory gained over death, as to most conspicuously mark him as Wonderful, Counsellor, The Mighty Hero and the Father-Mother of his new-born generations.

All great nations and all great religions have pronounced and perpetuated the prophetic name of KORESH as the one in whom should be fulfilled the transmitted expectations of an aggregated unity—the conjunction of God and man. A unity to be consummated through his overcoming and final absorption into Deity.

For thousands of years the Eastern religions have believed in and taught the doctrine of absorption into Nirvana. For hundreds of years, or since the decline of Christianity, the Christian Church has symbolized the Messianic law of absorption and assimilation through the ordinance of the Lord's supper, wherein the life of the Lord is passed over in type or figure to the body and life of his followers. At the same time the Church has been laughing at the ignorance and absurdity of the Eastern religion, because it was so puerile as to conceive of the absorption of the mental entities and physical forms of natural human life into the spiritual and celestial entities of the Deific multitudes, who throng the vast amphitheatres of reverberating ecstacies of consecrated hosts.

Koresh sits upon the White Horse, marshaling his assembling multitudes. He has gone forth conquering and to conquer. Already victory perches upon the banner of chastity as it is unfurled to the breeze of God's immaculate zephyr! Already Immanuel responds to his appeal to arms, and the enemy, though contesting every foot of ground, yields inch by inch to the predestined ordination and supremacy of the immaculate law of God as it falls upon and blesses the head made sacred by that tribulation and discipline which has brought him close to the point of that consummate victory which crowns him.

More than ever is the Lord's anointed sustained by the hand of God. More than ever does he experience the marvelous beatitude of the heavenly dew with the laurel wreath; the crown of victory over death for all those who now under the altar await the baptismal fire.

The Koreshan System has but one standard of spiritual, moral, social and natural excellence, and that standard is the life of the Lord Jesus.

ORGANIZE.

The Principle and Practice of Constructive Grouping Inseparably Associated with a Loyal Application of Koreshan Science.

One of the most important steps in the progress of the work to which the true Koreshan is devoted is the effort to inaugurate the new social and home relation or structure without which it is utterly impossible to come into Divine fellowship. The desire to break loose from the old and pagan institutions, developed by the modern Church and fostered through the fallacy of its interpretations of God's law, is one of the evidences of some progress towards God, provided that it is also accompanied by an inclination to understand and apply the law of love through the fellowship of consociation.

Community of interests constituted the foundation of primitive Christian fellowship. It was the basis of the application of the commandment: "Thou shalt love thy neighbor as thyself." How is it possible then for professing Koreshans to rest before some move is made to enter upon the constructive grouping without which it cannot be said "I am trying to enter into unity with my God by obeying his law of human fellowship." Start some industry in which you can unite, even in a small way, and in which the common purse may comprise the central business factor.

Divine and heavenly things—in the establishment of God's kingdom in the earth—are to be brought down to a material basis, not a natural but a Divine materialism, so that the Divine heavenly shall be transposed to the Divine earthly.

"Thy kingdom come; thy will be done in earth, as it is in heaven." It is for us to answer that prayer by making its conditions, and the more quickly the work is entered upon in earnest the sooner we may experience the joys of an earthly paradise—the Garden of God upon the earth.

Our work is one of organic unity. Our kingdom is a structural and structured one. The process of building the temple of organic life should hasten forward. There is no time to lose. Satan is let loose and exalts his head in triumph and will not down without a desperate struggle. He must be opposed by the Marshal spirit and the warfare must be an aggressive one.

Faint hearts do not want to enter this last and final conflict. It is war to the knife, the sword; even the FLAMING SWORD. We will make the fight earnest for we have the devil, in the modern corporate powers, to contend with and in no place is he so thoroughly intrenched as in the so-called Christian Church. We cannot afford to make war on the defensive. Ours is an offensive fight and we must engage in it with all the energy we can command.

God the Lord—descended through Christ the Saviour and being resurrected as the firstfruits of the Tree of Life—fights this battle, and the final victory is ours over the modern Church, hell and death. Lift up the standard and make the life of the Lord Jesus the objective point till the victory over death is attained.

Truth without good is dead, and there is no good short of love to the neighbor. This cannot be applied except through organic unity.

Shun so-called Nationalism, so-called Theosophy, so-called Christian Science, the so-called Christianity of he modern Church, and Spiritualism, as taught and practiced, as you would the Devil when you know him and understand and abominate his character.

Everything that denies the Divinity of the person and humanity of Jesus as the Jehovah God is antichrist. Christ once on earth and risen again is the cynosure of the Koreshan to-day.

Let God's people take warning and obey the voice of the Shepherd.

The Mystic Circle AND The Prophet of Koresh.

Early in the evening, yet late enough to be quite dark, two men were seen leisurely walking towards the gate or exit of the place of Montmorenci's imprisonment. By a casual observer at a little distance one of them would have been mistaken for Count Ferando. This, however, was Montmorenci. The other was Wentworth. The gate was reached in safety and on their approach it was opened by the man in attendance, apparently the one who was on duty when Ferando and Wentworth entered some hours earlier. They hastened to the spot where they were to meet the little party now most anxiously awaiting their arrival, who were already considering the propriety and necessity, also, of a first step towards unraveling the mystery of the delay.

The hours had dragged wearily and seemed like ages to Col. Fisk, Lady Eatonburg, and Clinton, who could not regard such a delay possible except through some signal failure, and that a calamitous one, to their scheme, or rather the experiment of Bartolomy. They were entirely ignorant of Wentworth's mishap which occasioned the delay and made them more than a trifle uneasy. However, their tiresome vigil drew to a close for shortly after leaving the gate of the enclosure, Bartolomy, with his liberated companion now exquisitely fair in consequence of his long seclusion, reached the *bivouac* of their friends.

The reader cannot expect us to enter upon a detailed account of the meeting of the long separated and disconsolate Count and Countess, though the imagination of each can picture to himself more vividly than can be expressed in words, the emotions of Count Montmorenci upon suddenly meeting, without any previous intimation, the one above all others whom his soul delighted to honor.

"Can it be possible," said he, "that after all these weary months I stand face to face with the glory of Italy, the Countess of Dorita, and that she whom I had reason to fear had been made a wreck through the violation of her most sacred prerogatives, is here to welcome my return to freedom and the society I have so long craved?"

"It is all true, and we are here to extend to you a more fitting reception than the time, place and circumstances will permit us to outwardly express," said the Countess.

"I apprehend," said Col. Fisk, "that we have some special service to perform, because, as you are unaccompanied by Ferando, and he being an important factor in our future operations, our work is necessarily unaccomplished. Is this work of such a character that we can safely dispense with Clinton?"

"You and I, Col. Fisk, can finish the task before us. Clinton can accompany Lady Eatonburg and Montmorenci to Granite Ranch where they may comfortably await our arrival; he can then return and meet us at this point."

The trio were soon on their way to the place indicated, while Col. Fisk and Bartolomy entered into consultation regarding the most feasible plan of executing their design.

Bartolomy, accompanied by the dauntless Col. Fisk, seemed to himself a match for anything. He had taken the precaution to remove the hat and cape worn by Montmorenci and placed them upon the head and shoulders of the Colonel, whom they as well became as their previous wearer. Those of the Colonel were exchanged and appropriated by the Count.

Bartolomy had no doubts about safely reaching the room where Count Ferando was imprisoned, but he was conscious of the fact that on his return with a third party he encountered the greater risk, and that in confronting this obstacle it might call for some active and possibly exceedingly painful work.

Col. Fisk had already declared his determination to shoot Count Ferando as he would any vile dog before he should be allowed to escape them. They had a dozen resolute men stationed at various points around the grounds, who, at the first sound of a pistol would hasten to the conflict, for they had already been assigned their work should such a signal demand their service and call them to action.

The two men, as they had arranged, retraced the ground over which Count Montmorenci and Bartolomy had so recently accomplished their hazardous feat. This task was completed without difficulty.

"Now," said Bartolomy to Ferando, "I return to you the suit I borrowed, and which, thanks to your physique has served me so admirably. Don them at once. Our friend here, our *mutual* friend can appear, at night, enough like the noble Montmorenci for our purpose. We have within easy call a body of men who will not hesitate to answer our summons. You will quietly accompany us outside this enclosure with your hands pinioned under your circular.

"At the first attempt to in any way thwart our purpose we will shoot you on the spot without warning. This alarm will at once summon our friends who will be on the field for action before the dogs at your service can recover their senses enough to comprehend the situation. You understand me? We will now take up our line of march."

Col. Fisk and Bartolomy soon had the extreme delight of finding themselves outside of the gate with their prisoner safely under control, while the miscreants inside were in total ignorance of what had been accomplished and unsuspicious of the danger awaiting them. They hastened to relieve the anxiety of their friends, and then all passed the night in rest preparatory to a long ride the following day.

Orders were given to double the force of men upon guard at the mansion as it was the purpose of Col. Fisk to make a settlement of matters there at the right time. This could easily be done as the grounds were almost entirely surrounded by forests or dense copse woods at little distances, which would furnish opportunity for the utmost seclusion from observation.

KORESH.

CHAPTER XV.

A few days after the exhibition of the psychological experiment and its results, a court of justice had been improvised for the trial of Count Ferando. Twelve men had been chosen from among the specially trusted detective force under the command of Col. Fisk. They were selected for their intellectual ability, their integrity and sense of justice. Accumen, discrimination, love of justice and a large fund and resource of general information were characteristics which it was thought must go to make up the *personel* of a competent jury upon which the destiny of a human life should depend.

Aside from the jury empaneled, the court consisted of the Countess of Dorita, Col. Fisk, Bartolomy, still in his disguise as Wentworth, Mrs. Col. Fisk, Ferdinand Clinton, and a judge, who, though a man of sagacity and a trusted coadjutor of Col. Fisk, knew nothing of the case in question and in court till brought now to his notice and consideration. There was also a lady dressed in black, whose face was obscured by a closely drawn veil.

Counsel for the case were, Bartolomy for the prisoner, and Col. Fisk for the opposition, the people, though the people generally were ignorant of the convention and proceedings of

the court. The case was opened by Col. Fisk, who, in complaint and behalf of the people addressed the court and jury as follows:

"May it please your Honor, and this august body, the prisoner at the bar is charged with one of the most heinous crimes known to civilization and committed in a civilized country. Not one criminal offense merely, but a combination of crimes embracing foul conspiracies to deprive of liberty, and to defraud citizens of their wealth for the purpose of appropriating the same to the subversion of constitutional government, in the interests of a system of ecclesiasticism and empirical dominion inimical to the progress of civilization and subversive of human rights.

"We shall prove, your Honor, and gentlemen of the jury, that the prisoner at the bar did, upon a certain occasion and in a foreign country, enter into a foul conspiracy in which was embraced the design of destroying the liberty of two citizens of that country, one Count Montmorenci, and the Countess of Dorita, both of whom are present at this trial. We shall further show that the conspiracy was successful, being carried out in all its flagitious detail until, by the interruption of justice, some of the schemes give promise of frustration in the summary execution and course of forensic prudence."

The veiled lady was called upon to take the witness stand when she was duly sworn by the court.

"Lady," said the counsel for the complaint, "please tell the court and jury your name."

She handed the counsel a slip of paper which was passed over to the judge and jury, and after being read was returned to the counsel.

"You tell this court, do you, that the name written upon that paper is the one by which you are identified?"

"I do," said the witness.

"Do you know the prisoner at the bar?"

"I know him well," was the response.

(CONTINUED.)

ASHAMED OF CHRIST.

An excellent illustration of the moral cowardice of the clergy was afforded last week at the joint conference of Hebrews and Gentiles at the First Methodist Church, of this city, "in the interests of morality and harmony."

In order that their Hebrew brethren might not be offended, the Christian clergy were very careful during the session of the conference in referring to our Lord and Master, Jesus Christ. When necessity compelled them to refer to

"JESUS, the name high over all
In hell or earth or sky,
Angels and men before it fall,
And Devils fear and fly,"

they did so with caution and circumspection, and then not as our Lord Jesus Christ, but simply as Jesus, which hallowed name was whined out with trepid hesitancy. What immeasurable heed for the sensibilities of these recalcitrant Rabbis whose stiff-necked progenitors crucified our Lord! This antichristian spirit met its righteous reward in the merited criticism of the Israelites. Notwithstanding such treachery, with what ostensible fervency do these pulpit fawners sing the following inspired lines:

"Oh, Jesus the crucified! Thee will I sing,
My Blessed Redeemer, my God and my King!"

Such hypocrisy! Bah!

The day will soon come when, for such acts of poltroonery, they will hide themselves "in the dens and in the rocks of the mountains" crying: "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" Revelation, vi: 16, 17.—*C. J. M.*

SPECIAL NOTICES.

In writing for sample copies of THE FLAMING SWORD, please give full name and post office address; otherwise your request will not receive attention.

Will our friends please remember in future to send all Money Orders to *CYRUS, FLAMING SWORD*, and *NOT* CYRUS, merely. Be particular in making out the address in full as directed. It will save us much delay and trouble with the postal department.

NOW IS THE TIME TO RENEW YOUR SUBSCRIPTION FOR THE ENSUING YEAR.

OUR SECOND YEAR.

THE FLAMING SWORD starts to-day upon its second year in the hallowed cause of attaining universal brotherhood under the banner of God Almighty, with renewed and unfaltering courage in its magnificent and stupendous undertaking of utterly annihilating the powerful and menacing enemies of God and man.

Persecuted by a hypocritical church; derided by self-conceited materialists; traduced by a lying and thieving press; threatened by an accursed oligarchy; detested by a conscience-stricken and obsequious clergy; watched by unscrupulous and mercenary lawyers; pursued by licentious and cowardly calumniators; retarded by vexatious pecuniary embarrassments; in short, fought step by step by his Satanic Majesty who is the guardian of the governmental, social and ecclesiastical highways; slashing right and left, cutting deep and quick, THE FLAMING SWORD, the merciless, intractable and invincible foe of the segregated hosts of hell, wielded by the masterful and irrefutable Science of KORESH, emerging unsullied from the smoke and dust of fierce conflict, reaches to-day the first resting point in its triumphal march toward eternal victory.

The fight, however, has just begun. The heights which the Devil has "reached and kept were not attained by sudden flight," and therefore are not to be taken by merely one onslaught of the splendid chargers of truth. Our past year's experience is but a sample of the mighty conflict which lies before us. The Napoleonic scaling of the Alps is but an incident compared with the immense altitudes which must be stormed and ascended before Jehovah's immortal dew shall moisten the parched lips and bathe the toil-worn faces of sturdy and faithful Koreshans.

So let us WORK, WORK, WORK, untiringly and unceasingly, ever keeping in view our invulnerable armament, our matchless Leader, and our ultimate destiny. Labor in season and out of season to secure converts for our cause and readers for THE FLAMING SWORD.

Now then, for the ensuing year, let us have a long pull, a strong pull and a pull altogether for the cause of Christ and the establishment of his kingdom in a dying world. Be impervious to taunt and ridicule, with your eye fixed on the everlasting crown.

"In the world's broad field of battle
In the bivouac of life
Be not like dumb, driven, cattle,
Be a HERO in the strife."

—*C. J. M.*

SOCIETY'S TWO EXTREMES.

When you read McAllister's book, you have a picture of what our civilization has done for the rich. If you will walk through the Mulberry street district, you will see what it has done for the poor. Between the two extremes you will find people of brains, of heart, of virtue. But among the four hundred and in Mulberry street you will find two classes of people who are the counterparts of each other. With all their differences they are marvelously alike.

One class is rich; the other is poor. One class is respectable; the other is despised. One class is polished; the other is boorish. One class is clean; the other is filthy. But both are brainless, both are heartless, both are sensual. One class eats *pate de foie gras*, the other garlic, but both live to eat. One class drinks champagne, the other bad whisky, but both live to drink. One class dances at Delmonico's, and the other in dives, but both live to dance. One class is brutalized by poverty and the other is sensualized by luxury. The elegant Mr. McAllister, filled to the chin with six kinds of wine, trying to get into his carriage, and the filthy loafer, soaked with stale beer, sleeping on a lumber pile, are brothers. Both are idlers, both are triflers, both are supported by the labor of others, both are useless, both are barnacles. One has been lifted to the top by our social system; the other has been kicked to the bottom. —*Twentieth Century.*

JUDGMENT.

An Elucidation of the Prophecies of Daniel and Their Relation to the Culmination of Time.

To reiterate; the five "stories" in their order from the base or pediment to the crown are, namely, the shell or rind (earth and water), the three atmospheres (common air, hydrogen, and aboron,) and the sun. The sun more strictly defined is but the radiations into the atmospheres from an astral center which is the central source of the forces which outflow through the atmospheres into the rind or periphery.

After the preceding definition of the four degrees, corroborated by Swedenborg, we are prepared to continue the subject of Daniel's prophecies and visions in the true light of their symbolic—consecutive and simultaneous—significance.

"In the third year of the reign" signifies both state and time, but in the literal sense (or arch-natural) it implies the state of terminal transformation of the three heavenly degrees to the natural degree. In other words, the state and time of termination of the three heavenly spheres where they merge from state into time. This is the period of the rolling together of the heavens as a scroll, in which a new earth is formed and the old heavens and the old earth pass away. The three years imply only the fulness of state of the heavenly degrees. If the time of the end of the Church on the earth was meant, Daniel would have said in the fourth year.

God's judgment is about to be executed upon the house of Judah. The ministration of that judgment is through the power of the Babylonish kingdom. The true heavenly states have consummated in the fulness of the perversion of those states, and because this fulness of perversion has obtained, the heavenly states can no longer exist in their own earthly or natural pediment, rind or footstool. Being perverted they must rest upon another bottom, rind or pediment, therefore they are taken to the land of Shinar and located in Babylon. This is not only an historical fact, but it has its symbolic significance. Because this thing occurred in the third year its significance pertains to judgment in the heavens, which judgment must necessarily precede the judgment of the Church on the earth, which is the fourth degree. Years, in this connection, pertain not only to states but to cycles. When denoting the literal degree they pertain, historically, to common years, but symbolically, to long cycles of time.

The judgment consummated in the type but to be consummated or at least defined in the antitype is the judgment of God's own house, because it is the judgment of that which he himself had set up—verified in the significance of the name Jehoiakim, that which God has established—for it was in the third year of the reign of Jehoiakim that the judgment occurred. Nebuchadnezzar was the instrument of this judgment. To understand the full force of this judgment it is important that the name of this king of Babylon be fully and clearly defined, for an unfoldment of the significance of a name reveals much of the arcana hidden in Daniel's prophecies.

The word Nebu-chad-nezzar as a whole signifies, the prince of the gods. It has been explained to mean, Nebo, the protector against misfortune. Gesenius says: "The signification of the name seems to be, *Mercurii rex princeps*, compounded of *nebo; khodna* or *khodan*, gods, and *zar*—prince." The word Nebu is from the primary root, *naba*, "to boil up, to boil forth as a fountain, thence to pour forth words. To speak under divine influence, as a prophet, to prophesy." Nebo was the Chaldean and Arabic object of worship as the celestial penman or scribe. He was the interpreter of the gods, and the same as Mercury. It is from the root *naba*, from which the word *nabi*, prophet, is derived.

The word *chad* signifies bucket or pail. It is from the root *chodad*, to beat, to pound, to strike fire, to burn up, to toil hard, to draw water. The significance of this last may be better understood when studied in the light of correspondence. Water is produced through the burning up or the combustion of hydrogen and oxygen through the influence of aboron. In other words, the union of the elements of the three heavens (physical) results in the production of water which is precipitated. This is catastrophe. Corresponding to this is the union in one of the three biological heavens resulting in the manifestation of the prophet who always precedes judgment (catastrophe).

The word *Nattsar* or Nezzer interpreted means to watch, guard or keep, especially to guard or keep a vineyard. The Lord says: "Israel is my *vineyard* and the men of Judah my pleasant plant." The preservation of Judah depended upon their captivity in Babylon, and the instrument of this preservation was the king of Babylon. Second, it signifies to shine, to be in full verdure. *Netser* from the same root, is shoot, sprout, branch.

There are four "senses" of biblical interpretation. These four senses correspond to the four degrees of the Word or Logos of whom the Bible is an exposition. In the adulteration of the Word or Logos there is a corresponding adulteration or falsification (perversion) of the four senses of the Bible. The lowermost or most natural, being the complex and letter of the three superior "senses," is subject to a great variety of interpretations none of which can be correct without the true key of interpretation, which is the law of the cross itself. This key is totally and absolutely lost to the world and cannot be known only as it is communicated by the discoverer who is at present its sole possessor.

The present exposition of the true law of judgment is founded upon doctrine derived from the fourth or lowermost degree, in illustration from the three superior degrees as they flow down (out) and permeate this fourth. The interpretation of the literal "sense" of the Bible, which agrees with the literal *degree* of the Logos, is distinctly and manifestly diverse from any of the false interpretations, all of which are made through ignorance of the law and without possession of the key.

Swedenborg's interpretation of the spiritual "sense" of the Word was made for the spiritual heavens, and the great mistake of the so-called New Church is that it attempts to rationally receive this interpretation of the spiritual "sense" through and into the natural mind without transmutation to the literal sense.

Let us understand then that the fourth degree and therefore the genuine literal degree in its unfoldment is distinctly diverse from and diametrically opposed to all other expositions. Every step in the true opening of the Logos is a departure from every other attempt at His manifestation to the world.

The king of Babylon was a true type of the channel through which the coming of the Lord is manifest at this age of the world. This significance though obscure now will appear more perspicuous as this opening progresses. If we analyze the word *Babylon*, unfolding its true etymological significance, we will find that the word itself implies the very center of divine perception. The word Babel (Babylon) is derived from three primary roots, the first of which, *nabob*, is to make hollow, to bore through. A secondary root derived is *nabah*, to be high, exalted, prominent, hence capable of a long range of vision, therefore *babah* for *nebabah*, entrance to the eye. That is, the gate or pupil of the eye.

The second root is *balal*, to pour over, to oint, to wet, to moisten, to baptize, to pour together, to mingle, to commingle. The word *nebo*, of Nebuchadnezzar, is derived from the first of these roots as already shown. The word Baal or *bel* is the third root. This root Baal, *Lord*, is really a derived root from *Biah*, an entrance, from *bo*, to enter, and *el*, God. Baar is derived from this and signifies to bore, to dig in, to engrave as on stone, to expound, to declare, to dig out and explain.

The names then of both the city and the king of Babylon would signify the vision or eye of God, and this is confirmed by Daniel's interpretation of the dream which Nebuchadnezzar dreamed and related to Daniel. "Thou art this head of gold," was Daniel's declaration to the king of Babylon. Dan. ii: 38.

Before proceeding to expound some of the more important points of the prophecies of Daniel, most important as bearing directly upon the Lord's manifestation in this age, I will premise the following statement: the Lord in his second advent must be born in a polluted sanctuary, or tabernacle. In his first coming he came as a priest of the order of Melchizedek. In his present coming he must be manifest through the Levitical order. This is the order of the conjunction of the fallen or sinful man with God, by the restoration.

(CONTINUED.)

GREAT RECEPTION AT BATTERY "D."

A Magnificent Outpouring of Chicago's Citizens Greet the Representatives of Oppressed Ireland.

The deputation of six Irish members of the British Parliament, Dillon, O'Brien, Gill, Sullivan, O'Connor and Harrington, told the story of Ireland's woes and bitter oppressions to a vast and appreciative Chicago audience. Within the last ten years the Irish people, they say, have learned to respect themselves and won the respect and coöperation of the vast body of the laboring people of England, Scotland, Wales, and the world, who are coming to see that Ireland's cause is their cause, and are becoming more Irish than the Irish themselves.

In the bitter and terrible struggles of the people of Ireland with their heartless oppressors, English landlords, during all the long, weary years previous to the last ten, English gold corrupted the leaders of the people, and the besotted peasantry were driven like sheep to the shambles to vote for the power that was crushing the life and manhood out of them; but during the last ten years all this has been changed. Thanks to a secret ballot, and the educational efforts of their leaders, British gold has become powerless to buy a single Irishman to betray his country's cause. As a result, British policy within the last five years has changed from one of corruption to one of coercion, and the peasantry that can no longer be ruled and robbed by means of corruption and bribery must have their stubborn spirit broken by means of eviction and starvation, or be forced to leave the homes of their fathers and the land of their birth that has been made doubly dear by their hardships and sacrifices.

Decrepit old age and helpless infancy, the sick and afflicted, together with strong man and womanhood, amid the discomfort and perils of winter time, were compelled to leave the roofs that sheltered them and their fathers before them because some royal thief had stolen the title to God's soil on which they stood, and given it to his favorites who inhabited the neighboring island. For these people to leave their homes was to deliver over the political power of the districts to their enemies, so their invincible leaders determined that they should not leave their homes. Consequently they must furnish them shelter and means of living till the bitter strife was ended. That is the reason of the present visit to this country, and appeal for help. Every dollar contributed, and large sums are being raised, will go to give temporary shelter and sustenance to these robbed and persecuted sons of toil.

Early in the strife, efforts were made in vain to buy the soil from foreign landlords. Finding now that they cannot hold it much longer they have become anxious to sell, and freely admit that Irish peasants are to be the future owners of their country. As in the recent English invasion of Egypt, the usurer is at the bottom of England's present coercive policy in Ireland.

Finding that English landlords cannot longer enjoy the rents of Irish lands, the effort now is to make Ireland borrow $40,000,000 of English capital, and so forever pay tribute to English money lords. The Irish people have become too wise even to be forced to bite at such a hook. Slavery to usurers has no more charms for them than slavery to landlords. They know full well that the present English titles to their lands were stolen, and that a stolen title, however long maintained, is only a thief's title, and can confer no real right upon its holder.

God bless Ireland, say we, and knock off from her suffering hands the shackles of kingcraft, priestcraft, and mammon, which she has so long borne, and bring her speedily into the light and joy, and freedom of the "new heavens and new earth wherein dwells righteousness."—*O. F. L.*

God's Vineyard--Man.

THE LOST AND THE SAVED.

Jesus said: "The son of man is come to seek and to save that which was lost;" lost by the sin of Adam and still lost. But when and how is salvation to come? This is the great question that has divided the Church for ages and still divides it without any hope of union and strength.

For the benefit of the Church let us examine "The Word" as it is given us. Jesus gave his disciples the royal Law of Love in the Sermon on the Mount and also commanded "Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. v: 48. Abraham was commanded to be perfect. Gen. xvii: 1.

In I. John, iii: 8, 9, we find "He that committeth sin is of the devil; * * * Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin because he is born of God." Paul also says to the Philippians,—"Let this mind be in you" (God's mind) "which was also in Christ Jesus: who being in the form of God" (as man) "thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men."

Again from Paul "We preach warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." * * * "That ye may stand perfect and complete in all the will of God."

We plainly see that it is absolute perfection and nothing short of it that will save. A perfection that will give us the "sign" spoken of by Jesus in Mark, xvi: 17–20: "In my name shall they cast out devils, they shall speak with new tongues." etc.

This, my dear friends, is the law of the Book in simple, plain English and it must stand; no cloud of "faith without works" can wipe it out. It is written by the same dynamic force that wrote it on mount Sinai and that same irresistible force will execute it.

But when? The answer is written: "In the fulness of time," "in the fulness of the Gentiles," in the days spoken of by Daniel "When the God of heaven shall set up a kingdom which shall never be destroyed"—God's kingdom "in earth as it is in heaven;"—the time to which Paul looked forward when "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God;"—"the redemption of our *body*," when the last enemy, death, shall be destroyed and this corruptible shall put on incorruption, this mortal shall put on immortality and death be swallowed up in victory; when the dead are raised up by incarnations as was David in Jesus, God's "first-born," in incorruptible bodies.

But how is all this to be brought about? you ask. I answer, by a *baptism of fire*. We have had a baptism of the "Holy Ghost" as recorded in Acts, first and second chapters. It was a baptism of efficacy to such an extent that it conquered the great Roman power of the land; but there is to come a baptism of *fire* which will burn up all the wickedness in the hearts of those who desire God's kingdom, and will write his law in their hearts. This fire can only come through the theocrasis of a Messiah and his going away as Jesus went before the baptism of the "Holy Ghost."

The son of man will come as promised to judge the world.

Let us ever pray: "Thy kingdom come; thy will be done in earth as it is in heaven;" the same heaven which was in Jesus.—*A. S. L.*

A WARNING TO BOYS.

Another Victim of the Cigarette Habit.

NEWBURG, Nov. 24.—Michael Haley, a sixteen-year-old Newburg boy, is the latest victim of the cigarette habit in this vicinity. He has for years been accustomed to smoking them, and now his mind is badly shattered and he is a mental as well as a physical wreck. On Saturday afternoon he was found roaming the streets barefooted, bareheaded and only half clad. The boy was taken to the police station and was afterward removed to the Almshouse for treatment. He will probably be committed to some institution for proper care, as his parents can do nothing with him.—*Ex.*

WOMAN'S ✱ DEPARTMENT.

Under the Editorial Management of

Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of THE FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of THE FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the Woman's Department upon the subjects of Prohibition, Enfranchisement of Woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—ED.

Extract from Aurora Leigh.

"* * * * * * * * * * Natural things
And spiritual—who separates these two
In art, in morals, or the social drift,
Tears up the bond of nature and brings death;
* * * Without the spiritual, observe,
The natural's impossible: no form,
No motion! Without sensuous, spiritual
Is inappreciable; no beauty or power:
And in this twofold sphere the twofold man
Holds firmly by the natural, to reach
The spiritual beyond it,—fixes still
The type with mortal vision, to pierce through,
With eyes immortal, to the antitype
Some call the ideal,—better called the real,
And certain to be called so presently
When things shall have their names."

HARMFUL FICTION.

The fiction of fictions which has done more real harm to the human race than any other, perhaps, is the one which dominates it—the idea that woman was created for the benefit and pleasure of man, while man exists for and because of himself. It has utilized even her hours of leisure and amusement to sap the self-respect of womanhood while it helped very greatly to brutalize and lower man by keeping—in this insidious form—the thought ever before him that woman is a function only and not a person, and that even in this limited sphere she is and should be proud to be his subject. "He for God, she for God in him."

It is true that since the advent of women writers fiction has shown a tendency to modify to a limited extent this previously universal dictum, but the thought still dominates literature greatly to the detriment of morals and the dignity of both men and women.—*Helen H. Gardener.*

The Power of Thought.

As a Man Thinketh So Is He.

It seems almost impossible for man to comprehend the idea that thought is substance to be transformed and transmitted as an electric current passing subtly from mind to mind, or that spirits, good or evil, can enter and take absolute possession of and control a human mind, thereby making it subservient to their behest.

Jesus said that those things which proceed out of the mouth defileth the man. That from within (out of the heart) proceed evil thoughts, murders, adulteries, fornications, thefts, covetousness, deceit, lasciviousness, an evil eye, false witness, blasphemies, pride and foolishness. These thoughts are parents of the deeds, yet without giving any outward or visible sign of their presence they deal a most powerful and deadly blow through the insidious venom that emanates, as it were, from the breath of one who has become a lair for these foul spirits. These words of Jesus, clear and grand beyond expression, were a knell to divisions of every kind, to hatred, jealousy and hypocrisy. Good and evil, purity and impurity, are terms applicable to the condition of spirit, soul and body.

As an open enemy besieges a city with armed forces, so Satan besieges the human heart with evil thoughts scattering therein the seeds of sin; but sin will not flourish and grow from without. It is not a lesson to be learned; it is not a physical, infectious disease. The seed is planted in the soul's depth, but it could not survive were not conditions conducive to its growth. Like attracts like. The demon forces could not take possession of our hearts did they not find congenial company; but when they discover our weakness they will invariably enter and sow the seed of destruction and subsist upon the corruption they have engendered, dooming us to death and the grave.

Our evil passions are but a sequence to harboring evil thoughts. There is but one way to eradicate this moral disease, and that is to destroy all there is in our souls upon which evil feeds. To do this we must turn our thoughts into another channel, substituting a pure and holy thought for every impure and unholy one, opening wide the windows of our souls that the warm sunlight of Divine Truth may shine with revivifying power upon the barren waste that evil has seared with the fires of hell.

When by the searching light of Truth we are able to discover the foul leprosy that has eaten into our vitals, undermining every high and holy aspiration, should we not endeavor with all our strength to destroy this great adversary and cleanse ourselves in the waters of purification? Then all our thoughts shall be pure, and our eyes made clear from evil as we look upon the Royal standard set up in our midst. We know that when we have done all we can, there is One who worketh in us to will and to do, who will transform this body of our humiliation so as to conform it to the body of His glory. "Blessed are the pure in heart for they shall see God."—*Mizpah.*

Branch of the College of Life.

One of Teed's Disciples Sets up Shop on the Pacific Coast.

San Francisco, Nov. 27.—"Professor" R. O. Spear has opened an office here. His sign reads: "Chicago World's College of Life. Founded in 1886 by Cyrus R. Teed, Promulgator of the Doctrines of Koresh." He delivered an alleged sermon last night, which was a combination of theosophy, hypnotism and the religion of the new Indian messiah. None of his hearers could exactly place his new religion on the shelf where it belonged. He announced that a new ceremony would soon be performed—the marriage of God and man. He took up no collection, but announced his office hours and offered aid, faith cure and phrenology.—*Chicago Herald.*

We quote the above just as it appeared in the paper mentioned to let our friends understand that God is marching on. Of course any one who knows anything about our cause can divine the truth from the falsehood in this clipping. Those who have no knowledge of us and are interested in our work can easily find out, and for the opinion of all others we don't care a fig.

We hereby serve notice to the lying press and to our enemies in general that Koreshanity has come to stay, notwithstanding any amount of villification or persecution that they may at any time attempt to perpetrate. Their days are short, any way.

The *Herald* and every other lying sheet will have occasion in the future to frequently report to its readers the establishment in divers places of one branch after another of the central College of Life—which we already have, in additon to the above, in Portland, Oregon; Boston and Lynn, Mass.—until all mankind has heard the message of Koresh and been taught the true science of immortal life.—*C. J. M.*

COLLEGE BRED GAMBLERS.

Harvard and Yale it seems have extended their advantages so as to include gambling as one of the branches of learning. It is a dull young man who comes out of either of these institutions without acquiring considerable experience as a gambler. The recent foot-ball game between the two colleges was a great occasion for betting. Both sides backed their colors with manly nerve, and the Harvard youngsters came out winners to the amount of $35,000. This will be a sad revelation to the hopeful parents of these rapid young follows, but brutal sports and bad habits hold their own with useful learning at American colleges nowadays.—*Chicago Herald.*

Such criticism however true does not come with the best grace in the world from a great educational sheet that gives not only whole columns but whole pages to stock, grain, base-ball and turf gambling. The boasted Christian civilization of the present in its rage for conscienceless gambling can easily distance any former age, and its religion is little, if any, behind its worldliness in the race.

That great religious colleges and universities that were founded mainly to train "a godly ministry," supported and sustained as they are by usury, in defiance of God's law, should foster and teach the still more flagrant if not more ruinous impiety and robery of gambling, is not to be wondered at.—*O. F. L.*

The Best.

A healthy mind—the best possession;
A heart content—the richest gain;
A faith assured—the strongest castle;
And death of self—the truest life.
—*The Buddhist Ray.*

Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koreshans from all parts of the world.

In this connection it may be asked: "What constitutes a Koreshan in the sense here implied?" All who read the Koreshan literature or hear the Koreshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koreshans in the sense of this connection.

SUPREME DEVOTION.

Koreshanity Demands More From Its Pioneers than Any Other Religion.

Spiritual and Practical Devotion.

From those who would be the pioneers of any new project or undertaking, we look for devotion in the line of their work; and in proportion as the achievement is to be great or difficult, or remunerative, will it absorb, more or less, the energies of mind and body of its leader and supporters.

The promulgators of a new religious system must, from the nature of their work, devote to it their most intense mental or spiritual energies, both in receiving it and in giving it forth to others.

Koreshanity, the supreme religious effort of the cycle, which is to culminate in the restoration of man to his highest state, in the image and likeness of God, and will establish God's kingdom of equity in the earth: and the consummation of all scientific effort, which is to give humanity complete knowledge of God, man and the physical universe; justly demands of its devotees more than has been required by other religions, and nothing less than supreme and entire devotion must be brought to its altar by those whose souls are touched by its mighty spirit and who would go forth as its pioneers.

The primary activity of religious devotion is mental or spiritual, as we can see from the meaning of the word, devotion; from the Latin verb *vovere*, to vow or promise, with *de*, which is here used to intensify the force of the verb; hence *devovere*, from which devotion is derived, means to vow or promise intensely, to vow from the inmost depths of the soul, to consecrate.

The religious faculty is the central or directing energy of the mind, and in the natural, unregenerated man, guides him along in the plane of natural, sensual life. But, at the outpouring of the Holy Ghost the Christ germ of the higher life was planted deep within the religious center of those who received the baptism, and there it has slumbered during the past dispensation, awaiting the resurrection. In these people its power has become involuntary, while the natural, external man is still actuated by his voluntary animal spirit. Hence we see why there are so many *believers* of Christ's doctrines and so few *doers* of his will.

But there comes a time (now swiftly approaching) when the voice of Christ calls through his Messenger to his slumbering children, arousing their long dormant intellects, giving them his last commands and instructions, and pointing out their Shepherd. Gradually and slowly, as a person rousing out of deep sleep, does the involuntary germ in the mind begin to awaken, and to reach out through the clouds and fogs of the natural mind and receive Christ's message; and when fully awakened by the baptism of truth from the Messenger, he becomes the *voluntary* center or director of the man or woman, extending his saving and protective power into every degree of the natural mind, and thence into the poor suffering mortal body, bringing it into obedience to God's laws and ultimately transforming it to the glorious immortal body of the Christ-life.

Our higher nature has had its long sleep. The Messenger calls. The Christ-spirit within must answer to His call without, and must descend and control the natural mind and body. Our natural voluntary will must relinquish its sway and bow before our higher will, acknowledging its saving power and rejoicing.

OUR DEVOTION MUST BECOME PRACTICAL.

The time for the devotion of the spirit alone is passed, and our devotion must now be shown by the conversion of our external life. We still have within, the two wills separate and at variance; the cause of our mortality. The higher will must become voluntary; it must take hold of the central helm of the mind in order to guide us into the still waters of life. We can aid or retard our progress as we throw the force of our natural will either for or against our higher will. Every hour our better nature makes demands of us, and each soul knows whether these demands are granted. It is only by yielding to these demands, and not to our selfish, natural inclinations, that we can help the Christ-spirit to work in us.

We have two avenues through which we may seek help in this conquest of self. Externally, we have the doctrine from Christ through his Messenger, Cyrus. Internally we have the Christ-spirit, received through the descent of the Holy Ghost at the beginning of the Christian dispensation.

It is necessary, first, to comprehend the doctrine. This is the letter of the Word, the sword by which we are to overcome the lower, animal nature. When we understand the truth, or any part of it, we are not held blameless if we fail to apply it. Jesus forbade hiding our light under a bushel, or, in other words, not applying his teachings to our life; and Cyrus considers the application to be of even greater importance. Not long since he asked his followers, "Have you had enough doctrine to kill the animals?" It is only the grasping of this doctrine by the natural intellect, bringing it into an understanding of what is truth, that opens up the sensual mind to the influence of the higher will. The doctrine teaches us the true way, the true life, and we accept that in the natural intellect. The Christ-spirit within says, "You believe this to be the correct life; and you accept it as your standard; now I am going to help you to *live* it."

We recognize the two forces at work and we see their wisdom and consistency, and we desire to reach the goal, but, alas, how slowly we yield; and we can only progress through yielding our voluntary will to the higher guidance.

There are doubtless many ways by which we can progress in overcoming, but there are two methods that any one may adopt, which, although seemingly simple and unimportant, are radical and searching, and help more towards the main attainment than any amount of professions and unkept resolutions.

Self-examination is the first step. From this we soon find that our motives are sadly mixed, the impulses towards self-advancement and self-concealment, predominating largely over those of sacrifice and love for others. Everyone can recognize some of his own worst failings, and can select one of these and *prohibit* it, not alone from coming forth in words and deeds, but from abiding in his thoughts. Make it a special point of attack, and drive it out whenever it returns by substituting if possible, the corresponding thought on the higher plane; thus turning it into a help instead of a hindrance to our progress. Effort in this way will bring partial defeat and partial victory. The defeat takes away our self-conceit, but the partial victory even, is a source of joy and encouragement, and it is wonderful how much strength may be gained in any one direction of overcoming by persistent effort in this line for a short time.

We may help ourselves in another simple way, by constantly requiring ourselves to do some certain thing that we approve of, but which we rarely bring ourselves to do. If we never let an opportunity pass of making an effort in this direction, we will find that we progress no less rapidly in this way than in the line of restraint.

Although we are not expected to obtain complete victory in our present state, we are expected to make efforts and to approximate our goal.

Are we awaiting the baptism? Not one is yet ready for the final baptism. The doctrine is the preparatory baptism and we have not grown sufficiently under its influence to prepare us for the baptism of Divine fire, the love of God. When we have reached the point of our supreme devotion and consecration, through the yielding up of the natural will to the Divine will, then may we expect the Divine outpouring which will conjoin the Christ in man with the Christ in God.—*A. M. M.*

Now is the time to renew your subscription for the ensuing year.

The Expected Jewish Messiah.

Jew and Professed Christian Playing Herod and Pilate.

The following statement is quoted from the Chicago *Herald's* report of the address of Rabbi Stolz, in the Jewish-Christian conference held in the First Methodist Church of Chicago. In it he says:

"The hope of Israel, he contended, centered in a personal messiah. Through all her literature ran a thread of expectation which attached to the person of messiah. The prophecy of Jacob, the father of the patriarchs, located the supremacy in the tribe of Judah, and predicted the coming of a peacemaker. Here was found the first clear token of a personal manifestation as connected with the realization of the hope. Other prophecies, he said, pointed to still other sources from which the messiah was to come, but all held to the idea of a personal messiah that was to lead the chosen people back to their early home, there to be established as a powerful nation. The prophecies were fully considered, and the different shades of meaning which were given them by learned men of the olden as well as modern time were set forth at length. The speaker concluded that Israel's messiah was Israel's hope, and to-day, as of old, the Israelite looked for such a personal messiah as would restore to them their ancient cities and the glory and splendor of their early days, with the additional power which would make them the rulers of the world."

From the foregoing it seems that nearly nineteen hundred years of failure and disappointment have not yet convinced the Jew of his errors in interpreting the prophecies pertaining to the coming of the Messiah. Now as then, in spite of the plain import of his own prophecies, which declare that the seed of Abraham shall become the fulness of the *Gentiles*, in the pride of his heart he persists in believing that God will restore to the Jews their ancient cities, and make them the rulers of the world. He is reported as saying that "The prophecy of Jacob located the supremacy in Judah, and predicted the coming of a peacemaker."

The careful reader will observe that that supremacy was located in Judah only till the Shiloh, the peaceful One, came, when it was, by necessary inference, to depart from Judah.

Jesus, the Messiah of the Jews who came to his own and his own received him not, said: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." In Revelation John saw him "going forth conquering and to conquer."

The period of the Christian age is the period of the Church militant, the Church and the world in warfare, succeeding which is to come the reign of the Church Triumphant, when will come on earth the kingdom for the coming of which Jesus taught us to pray; the reign of the Shiloh, the peaceful One, under which, according to the prophet Isaiah, "They shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Shiloh was a city of Ephraim which God calls his place where he set his name at first. Solomon, the sun man, whose name means peace, the peaceful king, the typical Shiloh, built the typical temple of God. Solomon was not of pure Jewish stock; neither will the antitypical Shiloh, the one who will build the real temple of God, the perfected humanity, be of pure Jewish stock.

He will be the Shepherd, the Stone of Israel, who, we learn from the same prophecy of Jacob to which Rabbi Stolz refers, will come, not from Judah but from Joseph, and when he comes he will be the Shiloh. At his coming the sceptre will depart from Judah, "and to him shall the gathering of the people be."

In Isaiah, xi: 10, the prophet, speaking of the time when Judah and Ephraim or the ten lost tribes shall be again united, says: "And there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." To this shepherd of Israel, the Branch, not the vine which Jesus was, the psalmist prays in psalm lxxx, addressing him as the Shepherd of Israel who comes, not from Judah, but from Joseph; entreating him by all the appellations of deity, to come and save.

As the Jews rejected their anointed One—Messiah—when he came, it is perfectly certain that the professed Christians will reject, are now rejecting, theirs. The reasons in both cases are the same. Both want to be saved, but only in the way themselves have pointed out. The kingdom of heaven never comes "with observation." The people who reject God's way of salvation must suffer the consequences.

This conference of Jew and Gentile is one of the signs of the times. When Herod and Pilate, who had long been enemies, had a Christ on their hands whom they wished to dispose of, they, having a common cause, to wit, the destruction of the world's only innocent One, became fast friends.

Now that God's Messenger, Elijah the prophet, again comes on his mission to the earth, he finds Jew and professed Christian, after being at loggerheads for over eighteen hundred years, seeking to find some common ground of opposition to the truth he comes to establish. Now as, nay, more than in the end of the Jewish age, discomfiture awaits them both.

He who said "Heaven and earth shall pass away, but my words shall not pass away," also said: "Upon this rock I will build my Church; and the gates of hell shall not prevail against it."—*O. F. L.*

—Dr. Cyrus R. Teed, the founder of the "World's College of Life," which is located in Chicago, the editor of the weekly paper, the *Flaming Sword*, and the promulgator of great doctrines of Koreshan science, will give a discourse Sunday, Nov. 23rd, at 11 A. M., and 7:30 P. M., at 100 McAllister Street. The doctrines of "Koresh" demonstrate re-incarnation and the immortality of the flesh according to the teachings of Dr. Singer, Prof. Spear and others of like views. All interested are invited to attend these discourses.—*Golden Gate, San Francisco.*

PUBLICATIONS.

A BEWILDERED JOURNAL.

An Agnostic Organ Grows Petulant Over the Fact that God Almighty Was Born of a Woman.

We are at a loss to comprehend how a person with ordinary intelligence can believe that a baby born of a woman could become God. What does a man mean who preaches such nonsense? If he knows no better, he is unfit to talk to the world; if he does know better and is preaching this foolish superstition for base purposes, then he should be condemned by honest, decent men and women.—*Boston Investigator.*

If the *Investigator* does not understand the law of partheno-genesis, or even if it does not admit the existence of such a law, it cannot thereby affect, in the least, the validity of that law. Neither simple assertion nor preposterous assumption, which are the tenets of Atheism, prove anything. Reason is said to be the stronghold of this school of thought, but such a claim is pretentious in the extreme. Copernicus, a few centuries ago, took reason by the nose and led it into the garden of dreamland where it has roamed ever since like a dumb brute at pasture. A little while after its introduction to this mystic garden reason consorted with the Devil and evolved the ape Darwin. Given the see-saw of so-called science, with Copernican astronomy on the one end and Darwinian evolution on the other to adjust the balance, stand human credulity in the centre to produce the vibration, and you have a metaphorical picture of the movements of modern thought.

If the *Investigator* holds to evolution, by what law does it stay the process of evolution after imperfect natural man is evolved? Women have given birth to men who were far above the ordinary human in their depth of wisdom and strength of character, such as Abraham, Moses, Elijah, Saul of Tarsus, Marcus Aurelius, Jacob Bœhme and Emanuel Swedenborg. Therefore by what law does Darwinian evolution say to man: "Thus far shalt thou go and no farther?"

On the other hand men have sprung from women who were far below the ordinary human in their depravity and wickedness, such as Caligula, some of the Popes and Henry the Eighth. But here again the benignant hand of Darwinian evolution is laid upon humanity, saying: "Ye are" (not) "of your father, the devil." By the very law of evolution and involution—which latter principle, however, modern science inexplicably discards —logic dictates that good and evil are centered in opposite poles, wherein we find immaculateness or God, and total depravity or the Devil.

The great difficulty, however, in discussing God's existence with Atheists lies in the fact that neither they nor the world in general have any proper concept of God. Be well assured that so long as mankind accepts the absurdity of a limitless universe, just so long can he not believe in a God personality. The man who to-day rejects this paramount attribute of Deity banishes from his soul the possibility of divine influx, and waives, for another cycle, the consummation of his immortal destiny.

God is man and man is God. The most depraved specimen of human nature has emanated from Deity, and to the same source of all being must he inevitably return. In order to accomplish this ultimatum God will at last compel every man to keep his law.

The law of partheno-genesis is simple of explanation. God, through Abraham, instituted among the Israelites the practice of circumcision. This is a matter of historical record. Of course, if the *Investigator* rejects the validity of human testimony it must necessarily discard the whole fabric of natural human knowledge. What was the purport and effect of circumcision? Neither the *Investigator*, modern Christianity, nor modern Judaism can throw any light upon the real significance of this ancient religious rite. Every corpuscle in the body has a corresponding affinity with a brain cell. The brain force conserved by circumcision and heaped up in the Jewish race for many generations reached its consummate development in Solomon, who embodied the polarized energy of circumcision and was therefore the most sensual of men.

Now we must look for the opposite pole of circumcision, the reflex of Solomon's unparalleled sensualism, and we find it in the immaculate Christ Jesus our Lord, through the operation of natural and immutable law. The spirit of circumcision was perfected in Joseph as polarized purity, just as the same spirit was perfected in Solomon as polarized sensuality. The length of time from Solomon to Joseph was the same as from Abraham to Solomon. A rather significant circumstance, is it not? This spirit of polarized purity passed over from Joseph to Mary, just as the spirit of the Father passed over from John the Baptist and lighted upon Jesus as a dove, causing John to exclaim: "Behold, the lamb of God that taketh away the sins of the world."

Koresh says: "The mind of the virgin Mary was in a state of hallowed sanctity. Virginal purity of thought made her the chosen instrument of God's transition from his celestial domain to his life of incarnation. Her virginity made her the mother of the Divine humanity; a humanity as separate and distinct from the corruptible human nature as life is distinct from death, light from darkness, or heaven from hell."

Paul says: "Now I say that Jesus Christ was a *minister of the circumcision* for the truth of God, to confirm the promises made unto the fathers." Romans, xv: 8.

Those promises were, that through obedience to the law of circumcision God would make of the children of Israel a multitude of nations, and in them would build the temple of humanity, of which the immaculate Jesus was the archetype or seed. He was planted in the race at the beginning of the Christian dispensation to bring forth in the harvest or end of the dispensation the sons of the eternal God, whose manifestation we now await. These glorious personalities, made in God's image and likeness, male and female in one form, will represent *unfolded purity* just as Christ the Lord, the seed planted, represented *infolded* purity. "These are they which are not defiled with women; for they are virgins. * * * These were redeemed from among men, being the firstfruits unto God and to the Lamb."

While seemingly irrelevant to this discussion, we will, however, disclose the locality of unfolded evil. It is Jesuitism, the harvest of the Romish seed planted with the decline of primitive Christianity. This is what John refers to in his recorded vision on the Isle of Patmos:

"Come hither," he writes, "I will show unto thee the judgment of the great whore that sitteth upon many waters. * * * And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth." (These Harlots are the various Protestant Churches or segregated Catholicism.) "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

"I saw another angel, * * * and he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils. * * * And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, thus with violence shall that great city, Babylon, be thrown down. * * * And in her was found the blood of prophets, and of saints."

"He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; * * * And out of his mouth goeth a sharp sword, that with it he should smite the nations: * * * And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, * * * Come and gather yourselves together unto the supper of the great God." Revelation, xvii, xviii, xix.—*C. J. M.*

This regenerated Divine man; this man created in the image and likeness of God; this microcosm, is not an epitome. He is not an abridgment of the universe, but is everywhere himself a universe; a universe in the least form, as the seed of man is the man in his least form.—*Cyrus.*

Bankers and usurers are governed by self-interest, without regard to the public good.—*Horace Greeley.*

Now is the time to renew your subscription for the ensuing year.

The Indian Messiahship.

The Untutored Savage Intuitively Feels the Coming of Judgment but Misinterprets its Real Significance.

The American aborigines are, at present, in a state of wild excitement over the coming of a Messiah who, they think, is to destroy the "pale face" and deliver back to them their happy hunting grounds. The contemplation of such a joyful expectancy is enough to make them dance. As a matter of fact, however, the "pale face" should do the dancing and the Indian the bewailing.

The Messiah of this age is a reality to the despoiler of the red man's hunting grounds, while he, the remnant of a once glorious race, must meet the inexorable fate of extinction. There is philosophy in this wigwam commotion for him who cares to study it. But, alas! A shallow, flippant people pick up the newspaper, read the intelligence of this strange uprising and of a governmental move to suppress it by force of arms, give the same a passing remark and go heedlessly on with their frivolities and mad rush for wealth. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; * * * Even thus shall it be in the day when the Son of man is revealed." Luke, xvii: 28–30.

"Big injun" possesses a keener intuitive sense than "pale face." This wild rover of the plains, this master of the buffalo, this intrepid straddler of mustangs, this paint-smeared and feathered reminiscence of a past cycle, with his camp-fire, his squaw, his scalps and his hideous war-whoop, like the dumb beast on the trail, is quick to scent the approach of danger. The Indian has felt the commotion in the spiritual world over the coming of the high priest, and though he does not understand the significance of such a coming he is disturbed over it, while his white brother affects to feel no concern over the portentous signs of the times.

What is the reason for the spiritual intuition of the red man? Let us examine his history and endeavor to discover it. Preliminarily let us state a singular—and to modern scholars—an inexplicable fact, namely, that aboriginal American languages betray no affinity to any other tongue, but belong to an absolutely distinct order of speech, which should be evidence conclusive that the Indian springs from a race which was differentiated from any other genealogical lineage. Moreover there can be no evidence adduced showing that the Indian has ever worshiped a graven image. Is this statement true concerning any other known race? Even the children of Israel, God's chosen people, were found worshiping idols, by Moses, when he came down from Sinai with the tables of stone.

Paganism has been the curse of mankind and it was never more prevalent than now. Does any one dare deny this statement? The God of modern Christianity, Judaism, and Materialism, is money. This is a worse form of paganism than the deification of idols, which are harmless things in themselves albeit the fact that men worship them is to be deprecated. But when humanity cringes with boundless adoration to gold, it does homage to the arch-fiend of Satan who has enslaved mankind in an accursed bondage the clank of whose chains, forged in the nethermost hells of human greed, has come ringing down the ages, forcing myriads of hapless victims to bite the dust with its demoniac intonations resounding in their ears. When retribution shall sit upon the throne of judgment this damnable implement of foul perdition, struck by the thunderbolt of God Almighty's wrath, shall be hurled with its perfidious puppets into the gaping abyss of eternal woe.

While modern science tells us that there is no God, the Indians have ever denominated the source of all being as the "Great Father," thereby indicating that, notwithstanding their degeneracy, they have never eliminated their belief in a personal God. This should be conclusive evidence to a truly scientific mind that this singular race of men, which has become as a molehill in the sweep of destiny, emanated from the sons of God who disappeared 18,000 years ago only to reappear at the beginning of the new cycle which is at hand.

It may be true that the Indian has worshiped the sun but in so doing he is nearer to the source of life than modern Christianity with its unknown God, because the physical sun corresponds to the biological sun or Jehovah.

The philosophy of the foregoing truths must have forcibly struck Alexander Pope when he penned those pathetic lines on the knight of the tomahawk:

"Lo! The poor Indian whose untutored mind
  Sees God in clouds and hears him in the wind;
Him proud Science never taught to stray
  Far as the solar walk or milky way;
Yet simple nature to his hope has given,
  Behind a cloud-topped hill an humbler heaven."

While we laud the majesty and emotion of these sentiments, we congratulate our frontier friend of "untutored mind" that that sort of "proud science" which teaches men "to stray" so far from cosmogonic truth that they fancy "the solar walk or milky way" to be millions of miles distant, has let him alone. We think the savage with his unpretending ignorance of the cosmos is better off than the educated fool of modern times.

It would seem that this Indian Messiah craze together with the rising of false prophets and Christs would lead people to recall the words of Jesus referring to the signs of his second coming. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. xxiv: 24.

A counterfeit always indicates the existence of the genuine coin. Be as equally assured that where there are so many false prophets, Elijah, whom God promised to send "before the coming of the great and dreadful day," is not far distant; that Elijah must have the *science* or the key which will unlock the portals leading to "the new and living way," and solve humanity's problem of misery; that Elijah walks the earth to-day. Who is he? Search, for the times are serious! "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise. * * * Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2. Peter, iii: 10–11. *C. J. M.*

DR. CANFIELD ON THE MESSIAH.

The new minister of St. Paul's Church, Universalist, enlightened his hearers last sabbath on the great theme of this time—the coming Messiah.

The sage conclusion reached by him was, that according to the prophecies he was to come once as a personality in bodily form, which he did eighteen hundred years ago, and a second time as a Spirit, a Comforter, which time is still in the indefinite future.

In the light of such profound wisdom, Jesus' words "I will not leave *you*," not somebody else way down the ages, "comfortless, I will come unto you," and "The Comforter which is the Holy Ghost," seem meaningless enough.

If Jesus says he will come to his disciples as a Comforter, and that that Comforter is the Holy Ghost or Holy Spirit, and the record afterwards is that the Holy Ghost was poured out on all that believed, How can it be that he did not come again, eighteen hundred years ago? If he did come again, the second coming was as a spirit. His coming as a spirit was a seed sowing, of which the harvest was to be in the end of the age.

When wheat is sown do we look, in the time of its harvest, for the spirit of the wheat to come again, or the very wheat itself body and spirit? If the Logos, the Son of man, was sown eighteen hundred years ago, and the harvest was declared to be the end of the age, will the Logos, the Son of man be the product, in the harvest, or only the Spirit of the Logos, the Son of man?

The Scriptures declare in 1. Thess. v: 2: "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night," and Malachi assures us that before the coming of the day of the Lord, Elijah the prophet, God the Lord, according to the Hebrew meaning, will come. John, looking down to the end of the age, heard one saying "Behold, I come as a thief." Surely we ought naturally to expect that the coming of the day of the Lord is the coming of the Lord in person. But He will come as a thief. How does a thief come? does he come in person or only as a spirit?

In the end of the age, as in the beginning, He will have two comings; the first time in person, as a man, and the second in the clouds of heaven, which means in the Sons of God, the product of the planting, eighteen hundred years ago, of the one Son of God in the good ground, the good and honest hearts of men.—*O. F. L.*